

101 /4 cont. /

175 French and English have been propelling their respective cultural
177 influences toward the heart of Guiana.

123 8. Since when I talk about these Indians I might seem
114 partial because of the great affection which I have for them
and which they similarly have for me, I prefer to yield the floor
to the illustrious ethnologist of Stuttgart, who asserts that the
Taurepán Indians are the most pleasant, intelligent, /5/ and
even the most physically perfect among all of the natives whom
he came to know in his many excursions through the South
American continent.

157 In a propaganda article I recall having written: "These
Indians are pleasant in their dealings, in their manners, and in
their language; they are hospitable, they are suspicious but
never hostile toward strangers; they have a great love for their
land, for their rivers, and for the places where they live, and
they are very fond of pondering its beauties and like it very
much when others praise them."

Elsewhere I also wrote and must repeat here: "With regard
to their intellectual qualities I believe, as do most missionaries,
that these Indians are not dull of wit nor lacking in morality.
They have undoubtedly an excess of imagination with the con-
sequences thereof, this being a characteristic of all who live
in direct contact with, and as though absorbed by, virgin nature.
The lack of stimulus toward all that is outside their ancestral
standard or canon of life has given rise to their being called
lazy or indolent, which we believe an unjust bad report."

114 9. The ethnographic or racial characteristics of the Pemón
Indians can be examined in these words, which in the interest
[262] of greater brevity I copy from Dr. Simpson: "They subsist
[276] principally on cassava and ají; and they use tobacco; they use
[411] blowguns and poison arrows; they poison rivers to catch fish;
[226] they build semipermanent houses and sleep in hammocks;
[342] originally they did not wear clothing or only a simple loincloth;
[513] formerly they practiced empollamiento /breeding, hatching"/
[291]

/53 cont. /

787 f) The plant called puuá is a good omen and they say of
[824] it that it chases hunger away from their homes.

The interpretation of dreams, as we have already said when dealing with magic, was so done by analogy, and thus the Indians say that:

a) To dream that we are looking in a mirror is a warning that we shall encounter the gleaming eyes of a tiger.

• [226] b) To dream that we are poisoning fish with verbasco
[824] /great mullein/ while standing in the water is a sign that we are going to catch cold.

c) To dream that we see an Indian dragging a palm tree is a warning that we shall meet a palm bear /oso palmero/ with a long tail.

d) To dream that one has a parrot or other domestic bird on one's arm is a sign to women that a son will come to them, whom they will caress.

e) To dream that we see hills in the distance is a notice that we shall meet Indians carrying great loads on their backs in their guayares.

787 In the interpretation of omens and fantasies there pre-
789 dominates the magic principle, "that which is similar is produced by that which is similar and disguises itself in that which is similar."

But in addition to this, accidental coincidences and a succession of linkings in time or space have no doubt been able to engender in the human spirit the false idea of inclusion and casuality, following the well-known paralogism: "Post hoc, ergo propter hoc." So that causality is frequently confused with casuality (grammatically and philosophically) and coincidence with joint cause.

787 I have often heard the Indians arguing among themselves about these same matters, dividing themselves among those who tenaciously believe in dreams and omens and those who doubt them and do not see in them anything other than fortuitous

Hunting

/82 cont. /

- 224 and fishing equipment: bow and arrows, blowgun and quiver,
 - 226 traps and nets, harpoon and hook. Poisons for the same: curare
 - 278 and several kinds of Verbascum. Culinary equipment: grater,
 - 415 manioc strainer, a fine sieve, baking pan, small mats, ollas, large wide-mouthed jars for catching rain, and mixing bowls.
 - 342 Ranchos or temporary dwellings and houses of fixed location: the former rectangular and the latter circular with conical
 - 291 roofs. Items of clothing and adornment: loincloths, feminine
 - 301 guayucos, moriche /palm/ sandals, wrist and ankle rings,
 - 513 garters, foliage coverings /pampanillas/, halos, necklaces and
 - 482 earrings; hammocks, bags, and straps for carrying children.
 - 854 Their household items: small benches, pothooks, canazas
 - 352 /large gourd dishes/, awls, guayares, and an infinity of baskets.
 - 412 Their instruments of navigation: paddle and pole, balsas and
 - 415 canoes made from tree trunks or with their bark /concha/ only.
 - 501 Their textiles: with the spindle, fibers twisted upon the thigh,
 - 283 other braided fibers and small weavings done on rudimentary
 - 286 looms. Their musical instruments: timbrels, whistles /pipes/,
 - 534 flutes, war trumpets /botutos/, and drums. Their agricultural
 - 241 cultivations: yucca, plantains, maize, cane, ají, auyama /gourd plant/, cotton, tobacco, and various sorts of tubers.
 - 252 The preparation of foodstuffs: boiled and roasted food, cassava
 - 262 and mañoco /maize flour/ ground in a mortar, guarapos /sugar-
 - 273 cane juice/ and purées, fermented and nonfermented. Etc., etc.
179. It should be made clear that these Indians for many
- 177 generations have, through other neighboring intermediary tribes,
 - 439 been obtaining some instruments of our European civilization:
 - [41] knives, machetes, chícoras, axes, fishhooks, firearms, files,
 - [412] mirrors, glass beads, cloth for loincloths /guayucos/. But
 - [301] they still remember a time when they used to make their loin-
 - [291] cloths and straps for carrying children from the bark of special
 - 287 trees; when they made their fishhooks with thorns from plants
 - 314 or barbs from fish; when they made their arrows with tips of
 - 411 bone, wood, or a special cane; when they used dextrales (stone
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/For further information about changes and continuities in many specific aspects of Kamarakoto culture from aboriginal to modern times, see categories 177 and 178, pp. 273-279. /

411 murun-ye', long cane (purau-ye') shaft, with a short notched hardwood
 [829] (murun-ye') plug or nock at the butt. The three joints are carefully wrapped
 [237] with thread coated with beeswax. The foreshaft is commonly painted with a
 reddish gum on which a crude serpentine design may be traced with a finger
 while it is still wet. A typical specimen is 148 cm. in length: point 4 cm.,
 point-foreshaft wrapping 7 1/2 cm., foreshaft 21 cm., foreshaft-shaft wrapping
 4 1/2 cm., shaft 107 1/2 cm., and string-plug and its wrapping 3 1/2 cm.
 The center of gravity is 92 cm. from the butt end — relatively farther forward
 than in the purau, which is feathered while the panachika is not.

The supalari (Fig. 16A) is like the panachika but is somewhat stouter,
 [224] with a much heavier point, also steel but lanceolate and not barbed. This is
 the big-game arrow. The foreshaft is short but stout and there may be supple-
 mentary strings running from the point-foreshaft to the foreshaft-shaft wrappings.
 A specimen measures 155 cm. in length: point 6 1/2 cm., point-foreshaft
 wrapping 3 1/2 cm., foreshaft 9 1/2 cm., foreshaft-shaft wrapping 6 cm.,
 shaft 126 1/2 cm., string-plug and wrapping 3 cm. The center of gravity is
 100 1/2 cm. from the butt, still farther forward than in the panachika (the
 foreshaft is shorter but heavier and the point is longer and heavier).

The fourth type of arrow, waibakasi¹¹² (Fig. 16C) is mechanically the
 most complex. It has the same parts as the panachika and supalari, with a
 relatively very long foreshaft and stout shaft, but the point is detachable. The
 point proper is of steel and shaped as in the panachika, but this is continued in
 two posterior prongs around which a hollow core is built with kurawai' string
 [234] and balata. This core slips loosely onto the sharpened end of the wooden fore-
 shaft and is held there by a loop of heavy cord inserted into the wrappings of
 the hollow core and looped around the foreshaft about 20 cm. posterior to this
 insertion. In use a light cord several meters long is attached to this loop and
 [224] its end held in the left hand. The arrow is used for shooting large fish. When
 the point penetrates the fish, the loop slips off the foreshaft, the arrow floats
 away, and leaves the point in the fish and attached to the line held by the
 shooter. A specimen is 173 1/2 cm. long, including the point, 167 1/2 cm.
 without the point. The point alone is 7 1/2 cm. from tip to base of core, 8 cm.
 to end of prongs, of which 3 1/2 cm. is the bare unwrapped point. Foreshaft
 55 1/2 cm., foreshaft-shaft wrapping 6 cm., shaft 101 1/2 cm., string-plug
 and wrapping 4 1/2 cm. The center of gravity (with point in place) is 103 cm.
 from the butt, relatively more posterior than in the panachika or supalari but
 less so than in the feathered tarau.

411 The waibakasi is different from anything that I find described among the
 171 most nearly neighboring or related Indians and my Taurepán informants had
 never heard of the object or its name, but it is known among the Makuchi and
 is widespread in British Guiana (Roth). The other three types of arrows are in
 general use among neighboring Carib tribes.¹¹³ There are at least three types

[text continues on p. 131]
 112, 113 [see footnotes on p. 320, category 116 - Analyst]

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We did not see dogs hunting, but there

that we saw around the homes looked extraordinarily mangy and ill-found and acted as if they could be of no possible use. Some are merely kept as pets and the children play with them but the adults generally ignore them completely.

[17]

None of them are watchdogs or show any courage or assertiveness. It was said that the Maquiritares raise exceptionally good hunting dogs, and that these are sometimes acquired by trading, but we saw none of this favored breed. 117

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The curious fact that the Kamarakotos use the Spanish word for "dog" (which they pronounce peró, not perro), although there is a widespread Carib name for them, suggests that the Kamarakotos may not have had dogs until recently, although other Carib tribes apparently have had them a long time, probably since pre-Columbian times. In any case, dogs play a very minor role among the Kamarakotos and are far less abundant and useful than among many allied Indians.

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Most of the Guayana and Amazon Indians seem formerly to have used wooden clubs, often elaborately carved and decorated and of characteristic form for each tribe (see Schomburgk, Koch-Grünberg, Roth, and, indeed, almost any detailed account of travels in this general region). Used mainly for warfare, now an obsolescent occupation, these clubs seem almost everywhere to be dropping out of use. The Kamarakotos undoubtedly formerly used these, but I saw none among them, and could obtain no evidence that they are now made or used, even, as among many tribes, as ceremonial or dance accessories.

Fishing.

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Fish is a favorite food of the Indians and fishing is a favorite sport and, in the case of fish poisoning, social event. Fishing rights are well defined and jealously guarded — the only serious Indian war that the Kamarakotos remember arose from infringement of these rights and such infringement is still, in theory at least, a capital offense.

Fish are taken with bow and arrow, hook and line, hand net, trap, and poison. Fish spears and casting or set nets appear to be unknown. The principal fishing arrow, waibakasi, has already been described. The trident fishing arrow of some allied tribes was not seen, and this method of catching fish is not now much used by the Kamarakotos, especially as large fish are now rare. In fish-poisoning some of the fish that are stunned but not dead are shot with arrows, usually mere sharpened sticks, but this is more a sport for the boys (and more sportive men) than a serious method of obtaining the fish.

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All the Indians of the Guianas and Venezuela and most of those of Brazil by now have steel hooks of foreign manufacture, a favorite article of trade that penetrated the region farther and faster than explorers have. They have a native name, kunoi in Kamarakoto, and doubtless have displaced native wooden hooks although these are now quite unknown to the Kamarakotos who consider

117 [see footnote on p. 320, category 116 - Analysis]

227 that they have always had steel hooks. The Kamarakotos use an ingenious device to prevent the fish from cutting the line, analogous to the wire or gut leaders of more civilized fishing. The shaft of the hook is lashed to a stick of wood several centimeters long and the whole coated with balata. I have seen such "leaders" deeply scored by the teeth of fish and obviously they save many cut lines. The line is cotton string and is simply tied to the end of a pole, without any arrangement for reeling or other complications.

Hand nets are of two kinds. The larger, iru⁹, is used only for scooping out fish already dead or stunned — it is purely a landing net. It is made of heavy double-twisted kurawai fiber knotted in a large square mesh (the weave is described under "Textiles") and as mounted, is about 50 cm. in depth and 20-30 cm. in diameter at the mouth. The throat is smaller and the lower end expands again to a square termination (see Fig. 18 B), an arrangement that tends to keep moribund fish from leaping out. This is mounted on a liana loop, the two ends of which, projecting together, form the handle.¹¹⁸

The other net, pendo, is used for live fishing and is much smaller than the iru⁹ (see Fig. 18 A). It is only about 15 cm. deep when closed and the open mouth is 10-15 cm. in diameter. It is also of double-twisted kurawai, but the strands are finer and the weave more open than in the iru⁹ (see "Textiles"). It is mounted on a small, very smooth liana frame on which it slides freely. The frame has a short handle and is tied to the end of a long pole for use. When a fish is scooped in, the net slides to the end of the frame and bunches there so that the mouth closes.

- 226 The fish trap, murol⁹, (visible in Fig. 9) is made of small cylindrical withes or wicker, (peeled sections of a small, tough vine, taimo⁹), tied together into a rectangular mesh (see "Textiles"). The body of the trap is roughly cylindrical with one end terminating in a rigid ring from which flexible withes project freely back into the cylinder, forming a core which will yield and open when a fish enters but which springs back and prevents exit. The other end of the cylinder is left open in weaving and is tied shut when the trap is in use, opened again to remove the fish. The trap is fastened in an opening in a partial dam across a stream and fish are driven into it. Only small fish are so caught.

The favorite and most productive method of fishing is by poison, "barbasco" in Venezuelan Spanish (see Figs. 19-22). There are several different poisons but the most used, the only one that we saw employed, is ina⁹.¹¹⁹ This is a vine of which both stem and root are poisonous, the latter more so. Large quantities of this are gathered, cut into sections about 50 cm. in length, bruised by light beating, and tied into bundles. On the chosen day all the Indians of the vicinity gather at the stream to be poisoned and the men take the poison to the most upstream point to be fished. Someone goes a few meters above this point and muddies the water, as a signal and an aid in telling how

¹¹⁸, ¹¹⁹ [see footnotes on pp. 320-21, category 116 - Analysis]
 1, 1 [text continues on p. 136]

226 far the poison has progressed. As soon as the muddy water reaches them, the men begin beating the bundles of poison-vine on rocks, dipping them in the water from time to time, so that the juice runs into the stream, which it turns slightly milky. The women and small boys stand below and follow the poison down the stream, scooping out the fish with nets (iruf) or with their hands. When the men can be spared from the beating, they join the women and gather fish also to some extent, but more as an amusement, sometimes quite unnecessarily shooting them with arrows. As a task, the gathering is assigned to the women. New doses of poison may be beaten into the water at lower points, especially in the larger pools, if needed.

[462] The effect of the poison becomes attenuated quickly, even a large quantity of strong poison having little or no effect a kilometer below the point where fishing is started. A few fish are killed outright, but most of them are only incapacitated, swimming in circles and belly-up, and if they are not gathered those less heavily poisoned seem to recover after a time. The poison has absolutely no effect on humans. The Indians wade and swim in heavily poisoned water and even drink it. 120 Our own water supply was poisoned while we were in camp and no one felt the slightest ill effect.

226 125 The practice of poisoning fish has been bitterly attacked as shockingly wasteful and as exterminating the fish. My impression is that it is not wasteful and does not lead to extermination. Indeed the latter charge is absurd when one considers that the Indians have been poisoning these streams for centuries, perhaps for thousands of years, and that fish are still abundant in them. The poison does not, as has been supposed, sterilize the stream and the short section over which all the fish are removed at any one fishing is quickly repopulated from above and below. It is true that large fish have become uncommon here, partly because the larger and rarer fish are killed off not with poison but with arrows and hooks, and partly because constant fishing prevents any individual's reaching a considerable age although it does give ample time for breeding. As for wastefulness, it must be a rare fish, indeed, that is poisoned but not gathered and eaten. Even the tiniest fish are carefully saved. Those that are lightly poisoned and escape by swimming do not appear to be permanently harmed.

226 227 A fish-poisoning is also a great social occasion and the stream rings with laughter and chatter — a happy event that leaves no headache as do other Indian social occasions.

[252] 227 Many of the fish gathered are immediately stewed and eaten. Any surplus is sun-dried and saved for the future.

Food Preparation.

252 The Kamarakotos cook all the food that we would ordinarily cook. They do not eat raw meat, fish, or vegetables and very little is eaten raw except 120 [see footnote on p. 321 category 116 - Analysis]
[text continues on p. 137]

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S. Simpson

N-5

(1939) 1940

SS16 Pemón SS16
Kamarakoto



Fig. 19 - Barbasco Fishing.

Carrying the prepared fish-poison (ine in this case) up the stream (Río Yurnán), which is here low at the end of dry season.

5:5 Simpson N-5 (1939) 1940

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Fig. 20 — Barbasco Fishing.
Men beating the barbasco to liberate the poison in the water.

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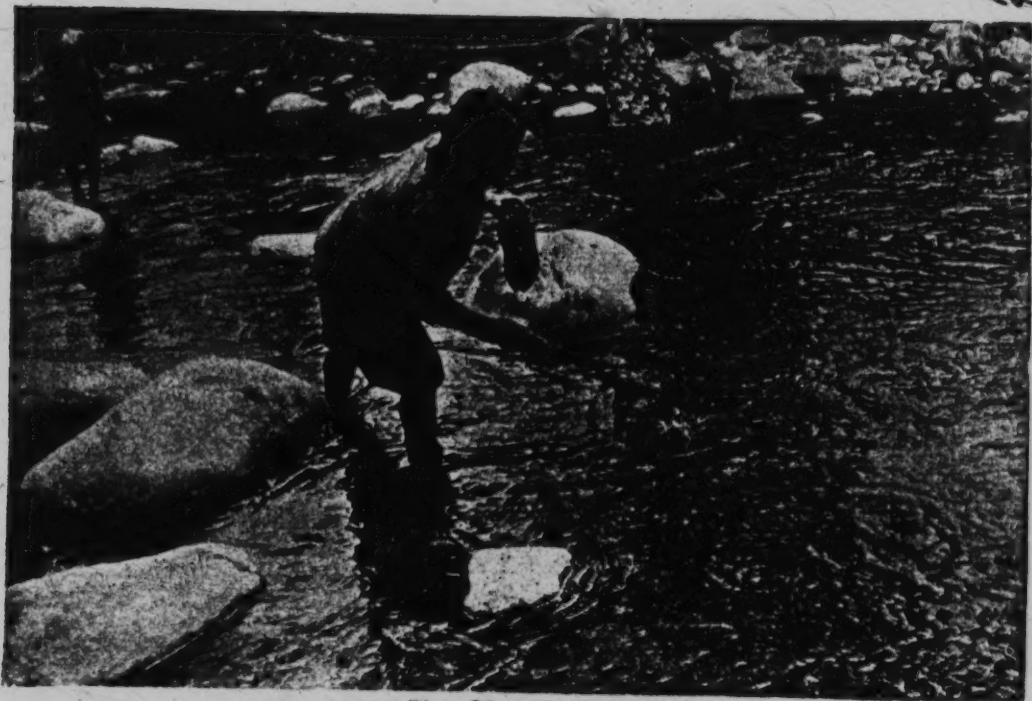


Fig. 21 — Barbasco Fishing.
Woman gathering disabled fish with a net (iru').

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Kamarakoto



Fig. 22 — Barbasco Fishing.
Women with nets (iru) gathering poisoned fish from a pool.

136d

462 women do rather more than half of the heavy carrying, but I have already noted that the men are really ready to assist if needed, and the men do considerable work, such as the very laborious basketwork, that might, a priori, be believed to be woman's work.

[171] The general pattern of this division of labor is typically Carib, but the details vary much from tribe to tribe. For instance planting, here done by the man, is commonly woman's work elsewhere and hammocks, here made by women, are often made by men elsewhere.

Legal Concepts

Property.

421 The Indians are not capitalists in that they have no permanent title to real property, no personal command of the means of production, no accumulated or hereditary wealth, and no property right in the labor of others. At the same time they have a very real and lively sense of personal property and in other ways also their society is decidedly not communistic. In general what an individual makes or uses is his. When he ceases to use it, it reverts to the public domain.

423 Thus it could be said that the land, in general, belongs to the tribe in common, or that it belongs to no one, but when a man clears a conuco or builds a house on a portion of land, that land is his. No one has the right to use it (or even to enter it against his wishes) as long as he is in occupation, and its products are exclusively his, free of any obligation to share or divide them. When he leaves it, however, he cannot transfer title to it. It reverts to common and any comer can occupy it or enjoy its fruits and use. The same is true of structures erected on the land.

592 Such property may be said to belong to the household group or to the to'-esa? as its leader and representative. Another very important special case

● 226 of such ownership is that of fishing rights. According to custom, which of course is the equivalent of uncoded law, a household established on or near a stream owns the fishing rights on that stream from its dwelling downstream as far as the next habitation. These rights are very rigidly maintained. Even a fish killed upstream is lost to the killer if it floats below the next household before being gathered. Of course several or many households do commonly unite in poisoning a given stretch of water and all share in the results, but this is only by invitation of the household owning the right to that water. Violation of these rights is among the most serious offenses known to the Indians, as is suggested by the fact that the last bloody war, of which they retain vivid but [224] confused memories, is said to have arisen from such a violation. There seems, on the other hand, to be no proprietorship of hunting rights.

192 and full Makuchi vocabulary has no such word and the Taurepán word given by
 197 Koch-Grünberg smacks of improvisation because it means simply "hand-bone."
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194 43. This is a somewhat puzzling case that I cannot fully elucidate.
 197 The root chi (or che, etc.) is widespread as is also a root pieti (or piti, pet, pe,
 etc.), with the same or analogous meanings. It is not clear whether there are
 two roots which in forms like pieti have become confused and amalgamated,
 whether pi- is a prefix sometimes dropped and ti, etc., a mere variant of chi,
 etc., or whether the full original form was something like pieti, pichi, and it
 has been condensed to chi, etc., in some combinations and in some languages.
 In analogy with cases like puta-ta (next word in this list), I incline to the
 latter view.

104 44. These are evidently vernacular Spanish transcriptions and gu-, hu-,
 192 are to be read w- and z probably as in Castilian.

192 45. Adam supposes o-kiri to be a variant of the root meaning "membrum
 197 virile," usually represented by words more or less near auke. The shift of
 meaning is plausible (cf. Ingariko in which yun "father" in almost all other
 dialects, means "membrum virile"), but one could wish for a little clearer
 evidence that it really occurred.

114 46. Koch-Grünberg, usually so careful, has confused and inadequately
 601 defined these words in Taurepán. He gives mure, with variants, for "kind,"
 197 "knabe," and "sohn," and under this as a root word he gives various combined
 forms of lume: (= -r-me) as if they were variants of mure. In a later vocabu-
 lary he gives (u)mole (= mure) as Ingarikó and umk (= -mre) as the synonymous
 Arekuna for "kind" (child). Here again he is accidentally equating two distinct
 roots with specialized and different meanings.

47. Rather surely only a woman's mother-in-law. Koch-Grünberg
 seems not to have emphasized sufficiently the men and women generally use
 different relationship words.

● 226 48. This is the principal fish-poison, but there are others.

192 49. Koch-Grünberg gives a Taurepán word wopa, but this is cognate
 197 with Kamarakoto oapa not with the quite distinct word wapa.

104 50. hu- and gu- in these words is doubtless to be pronounced w-.
 192

* [i.e. ine] - Analyt]

237 pleasant event. The small number that accumulate would suggest that the event
211 is very rare indeed, but not all jaws are saved.

411 111. A member of our party easily broke one in discovering this fact.

112. It should be mentioned that these names apply primarily to the point, and only secondarily to the whole arrow.

[114] 113. Koch-Grünberg says that he did not see the supalari among the Taurepanes, but they do have it and the name ("zipōla:li") is given and correctly defined in his vocabulary.

114. Farabee says that these teeth are not sights but indicate the side to be held up. With the Kamarakoto blowgun, at least, it makes no difference which side is held up.

411 115. This is the same juice that the Indians put in their stews and is not
228 poisonous per se. The Indians believe that it adds to the efficacy of the curare, but I do not know whether this is really true. The curare is certainly quite effective without it.

411 116. At least among the Kamarakotos the almost universal statement
237 that this fish jaw is carried for the purpose of sharpening the darts is untrue.
412 Indeed sharpening a prepared dart would remove some or all of the poison and render the dart ineffectual. They must be sharpened before poisoning and before placing in the quiver so that the carrying of a jaw with the quiver cannot be for this purpose.

231/ 117. Koch-Grünberg mentions how abundant dogs are among the
171 Maquiritares and that they are assertive and mean-tempered and good hunting dogs, which agrees with their fame among the Kamarakotos and emphasizes their distinction from the Kamarakotos' own dogs.

227 118. The only specimen with which the Indians could be persuaded to part was made in the Gran Sabana, but it is identical with those of Kamarakoto manufacture.

● 226 119. Koch-Grünberg identifies the ing of the Taurepanes as Lonchocarpus
824 densiflorus, but the Kamarakoto ing can hardly be that species if Pittier's description of it is correct. It is more likely that aya, which Koch-Grünberg
[114] identifies as Clitadium, is Lonchocarpus. The classification or identification of the various fish poisons appears to be in a chaotic condition and research on

226 them would be useful and interesting. Even Roth's excellent summary leaves
824 114 innumerable doubtful points.

226 120. The supposed danger from poisoned water in this part of South
271 America is thus a figment of the imagination, even more absurd than the danger
of attack with blowguns.

252 121. It is almost universally stated that this juice is a deadly poison and
263 that the purpose of squeezing it out is to remove the poison from the grated
casave. These statements are misleading. The poison would surely lose its
force when the flour was cooked in any case so the pressing is not to remove the
poison but merely to obtain a drier flour from which bread can be made. The
"deadly poisonous" juice is consumed in enormous amounts by the Indians with
no ill effects and is their favorite and most common condiment, rivaled only
by peppers. It is always boiled down first, however, and this doubtless destroys
any poisonous qualities, whatever they may be.

263 122. One or two of the more sophisticated Indians who have seen the
177 crude Venezuelan sugar-loaves, papelón, have attempted to imitate them, but
this sporadic effort has, as yet, no significance.

177 123. An amusing instance is provided by a Taurepán who attempted to
401 devise an imitation of the roll-mill introduced by the missionaries at Santa
407 Elena. He showed us his "invention" with glowing pride, but ruefully confessed
that it would not work, as could have been told beforehand by anyone who had
grasped the mechanical principles involved.

276 124. During our stay native habits were disrupted in this respect by the
123 fact that a large stock of cigarettes was used for presents and wages, but I have
124 the impression that smoking, however extensive, is not very intensive, that no
one smokes constantly or to excess.

412 125. Which axes, however, may have been used more for such purposes
as digging than for cutting.

323 126. When I asked whether pots are ever painted, it was patiently ex-
531 plained that to do so would be ridiculous since the design would be hidden by
415 soot the first time the pot was used. Pots are used only for cooking, calabashes
and baskets being used for all the other purposes for which some Indians use
pottery.

- *²⁸⁵₁₇₁ by coiling of the best sort, and no true coiling occurs in this area. The skill involved in a fine Carib pictorial twill and its esthetic values appear to me to be as great as in the famous coiled ware of some more northern Indians, but it can hardly be expected to have the peculiar qualities of coiling.
- *²⁸⁵₄₈₂₁₁₄ 157. This term has been preferred by various English writers and is correctly descriptive as to function but seems to me to be misleading as to form, since there is nothing sack-like about these carriers.
- *²⁸⁵₄₁₁₂₈₃ 158. A specimen possibly Arekuna but surely not Kamarakoto has a raw-hide thong — an almost unique example of the use of rawhide rather than plant fibers for such purposes.
- *²⁸⁵₂₂₇_[171]_[222] 159. Roth calls these "creels" and apparently they are used in British Guiana for carrying fish, however caught. Kamarakotos use them only as traps and carry fish in any carrying (true) basket. If the fish are so lively that they will not stay in an ordinary basket, they are killed — in the case of small fish, by biring their heads.
- *²⁸⁵₄₉₂₄₉₄ 160. I did not myself hear this pronunciation from a native, but was told that it is "correct."
- *²⁸⁵₅₃₁ 161. Some Indians are said now to paint similar designs on baskets after they are woven but this (technically degenerate) process is not used by the Kamarakotos.
- ⁵³²₁₇₇ 162. It is worth recording that in one case several Christian crosses, a non-native element in design, had been scratched on a house, and that in another an exceedingly crude but recognizable figure of a man on a horse was seen, something even more exotic than a cross in Kamarata where no horse has ever set foot. Even these few rough attempts at graphic art have evidently been made under non-Indian influence and by one of the more sophisticated members of the group.
- ⁵³⁴₈₂₄ 163. Both Roth and von Hornbostel give evidently cognate words as applying to a transverse bamboo flute, but the Kamarakoto kakara is certainly a reed flageolet.
- ⁵³⁴₁₁₄ 164. I am not certain that a simple sort of reed instrument has not been devised, but I saw none and the evidence is very doubtful. If so, it is doubtless an innovation under foreign influence.